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The governaũ-
re of good helthe, by the moſte
excellent phyloſopher Plutarcke,
the moſte eloquent Eraſmus
beynge interpreture.



Thou wylſe repent that this
came not ſooner to thy hande.



The Moone.

The argument of the whole Booke.

Here haste thou the moste excellent
Plutarche (gentell reader) abryged
and for thy most profyt, deuyned in
to chapters, lyghtly & thou mayest
knowe, the moste to be embraced comodities
of healthe, the lamentable and moste wretched
disquietnes of dyseases: with most pure remedies
of small cost to repare helth, and to kepe
thy body in proportionate quietnesse, what
estate soeuer thou be of.

The is a great conqueroure whiche sup-
presseth his lustes.

To

To the excellent man Iohſſyonge,
mayſter of the ſcholes: Eraſmus of
Rotterdam, wyſſeth
healthe.

What I ſende to ſo great a
man ſuche a ſcrole, I praye you
do not maruayle, for you know
this to be the nature of of gyfts
to be receyued as a token of loue
rather then to valewe the pryce, Moreover no
thyng can be ouer ſhorte to a man, that is ſo
ſore occupyed alwaye in the cōmon weale of a
realme. I myght brynge in this, that in ſuche
a troublous and harde tyme, the thynges ap-
pertaynyng vnto learyng, oughte beſteſt
to be compoſed. But with my wordes to polyſh
ſhe this my token, ſy ſte it cometh from the tres-
ury of Plutarke, by whom you knowe ma-
ny excellent thynges to be compyled, it is alſo
ſo yet newe, & ſmelleth of the pryncyng houſe.
Moreover ye wyll ſcarſely beleue, what pay-
nes I haue had herewith. Not that Plutarke
was ouer harde, eyther in his ſtyle, eyther with
the infynyte heape of thynges, nor expoſed,
but moche more bycauſe that he is amongeſt
A.ii. other

other best learned, he hath of all other be moste
deprauedly handled. And as he is one moste
worthy to be reade, so was he handled & no man
coude reade hym, so sore haue I wasted al
moste in euery lyne with monstrous lyres, yf
you wolde knowe the argumente, he teacheth
you to knowe without meddelyng, which way
to conserue good health, which thyng as ma
ny men sette great store by, yet knowe I none
more worthy to haue it than you, which so sore
in all your studies endenour to auance & pu
blyke weale, that a mā may say, you were bo:
ne to your countrey, & not to your selfe, though
he teache this not so physyke lyke as doth Ga
lyen, or Paulus Aegineta, yet more phylos
ophical, this onely now remayneth, to put the
booke forth in to mens hādes, not onely in your
name & more to be enbrased, but also better, fy
red then before he was, & so moche more cōmen
dable. Bycause he is more trewe:

**¶ Hereafter foloweth the
fyrst Chapter.**

**Of enuyous phycians, that wolde
not haue any other to the perfect state
of helthe. The fyrste Chaptyer.**

Good Lorde Xenippus, howe af-
frayde made you Glaucus & phē-
sicion yesterdays, whiche so fayne
wolde haue kept a pbleme with
vs in phylosophy: I dyd neyther make hym af-
frayde my frende Moschyon: neyther was he
despyrous to reaso with vs in phylosophy. But
rather I dyd conuey my selfe, fearynge to my-
nyster occasyon to such a quarrellynge felowe,
so ready to fyght. For the man in physyke (as
Homere doth mencyon) one alone may be com-
pared to many, but his mynde is scarcely quyet
towards phylosophye. And as it is his maner
in dysputacyon to be ouer quicke and curious
so at that tyme with a moued stomacke, thus
rasshely crieing he came to overcome vs, he said
it was an abhomynable acte, that we whiche
had confounded the termes of all sciēces, durst
enterpryse to dispute what shulde be good to the
state of lynyng in preseruacion and gouernau-
ce of good healthe. Moreover he dyd saye that
the professyon of Phylosophere, & phycians
were

there as far distant, as is the crosse of the C.
sea from the uttermost parte of Phrygia wher
of the proverbe speaketh, yea and many of our
sayinges, he dyd not dyligently way, and sad
ly pondre. yet not without profyte receyvyng
them, he taunted and broke them a sonnet. Mos
cion. But Xenippus, desyring, and sayng
wolde here both those reasons, and other also.
Xenippus, That is because you be even natu
rally a philosopher. Moscion, you wold scari
ly be well pleased with a philosopher, & were
not diligent in physycke, & suppose it uncomly
yf he shuld rather thynke it his office to be prac
tysed in & study of Geomety, Logyke, or Mu
syke, then to serche & endeavour to knowe what
thyngs be well or evyll disposed within his pro
per housholde, that is to say in his owne body.
Thoughe a man may perceyve greater and p
eace to be where moche holy money is dystribu
ted to the multitude resortyng to loke vpon a
play, as was the fasshyon at Athenes, yet phy
syke is such amongst the lyberall scyences that
in excellence, pleasure, and dignitie it is to no
other inferiour. Moreover he largely enticheth
his student with wholsomes of bodye, and pro
sperous healtie. Wherefore it is vnseemely to ad
vise philosophye, as who shuld say they passe
they

theyr bondes, yf they dyspute of those thynges
whiche pertayne to good and perfecte healthe.
But thus (as I suppose) they ought to be rebu
ked, oneles all peryalyte taken away, they in
ge this both in phylosophy, and physyke, as in
one countrey that both theyr duties is to be
studious in those which be honest thynges for
lowynge both that thyng, whiche in disputacy
on is profytable, and also necessary to the vse
of lyfe. Moschyon, let Glaucus passe, Xenisip
pus, whom pryde canserth to a pere well serued,
hauninge no nede of phylosophye: but I praye
you for to reherse all the dysputacyon, & fyrste
of all tell theyf it please you what they were,
whiche you saye, Glaucus dyd so sore taunte,
thoughe you spake them not in good sadnes.

Of all the pattyres of the body, and
howe to ordie theym.

The.ii. Chapyter.

Xenisippus.

That same our frende sayde, that
he dyd here one whiche sayd that
it was a great helpe to the prefer
nacyon of good healthe, to haue
alwaye his handes warme, and
that by no meanes, he suffre them to be colde.

Also

Also that an ague or feuer, causeth better partes of the body customably to be colde, whē he constraineth heate all to fle inwardly. Agayne yf those thyng; whiche be outward, & stretch to the highe st parts, do dryng & disperse matter throughe all the body, that then it is holjome. Moreover yf we labour with our handes, that then by the mocyon of that parte, heate is wyllingly moued to be in all the partes of our body, but yf we do no such thyng, then we must prouyde & no colde take the vpper partes. And this was one of the matters which he was displeased with. Whother expte I be deceyued was of meates to be mynystrid to a pacient. He dothe commaunde that the pacient shall taste and take his meate longe or he be take, because we bringe in healeth may accustome our selues therewith, lest that whē the syknes is come we shulde abhorre and cast out mynde agaynst it, as chyldren do, but let it be customably gyuen by litle & litle, lest that whan the syttaketh so we be greued with meates, as we be with medycynes, and lest that we may scarcely bere it, whē we must nedes take some meates that be good and vnsauerye, wherfore somtyme it is not to be refused to take meates with vnwashed handes, neyther to drynke water, nyther to drynke

drynke warme drynke in former. But let these
sophystycall crakes passe, as to abstayne from
such thyngs, which appere to be done vnder a
pretense of temperaunce. And let vs so vse our
stomake by lytell and lytel, that without grefe
it may aue place to that which is profytable
and let vs put out of our mynde the superstiti-
ous and scrupulous care of such thynges in our
dysceases, lest that we repent with theym that
fall fro great and mery pleasures, in to a base
and fylthy state of luyng, wherof this was
excellently spoken. Whose the best state of lyfe.

¶ Of contynual exercyse, and vse of the body. The thyrde Chaptyer.

Ve shall cause that to be pleasaunt
whiche in all thynges that a man
doth is mooste profytable, but spe-
cially in those thynges which per-
tayne to the preseruacyō of the body, and state
of lyfe, placeyng the thynges which be mooste
wholsome, thou shalt cause them to be frendly
familiar, and whome to thy nature, and to
remembre those thynges, which many both suf-
fer and do in theyr dysceases, howe heuily they
bere, and scarcely can suffre, eyther warme wa-
ter

see, supping, or breed, to be mynystrid to the
not orels supposynge those thynges to be
pleasant and not sauer, but cōpellethe theym
to hate and abhorre the gyfte thereof. Furth-
more euen bathes haue kyllid many, whē that
in the begynnyng of theyr dysease: they myght,
myther coulde beate any meates, excepte they
were wasshed. And of this condycyon was Tri-
tus the emperoure, as his Physycians do tell
whiche were with hym in his syknes, and here
of bedyd vpon: & whiche was spoken. That
frendre and leane bodyes be euer most healeth
full, wherfore whosoener wyl make any great
feast, eyther prepareth for his frendes any ban-
ket, eyther els shall be feasted at a great mans
table, aboue all other let hym beware of surfet-
tyng, dronkenesse, and ouer moche eatynge.
And let them so note the cōmon trade in quass-
singe, which they maye not without dyshone-
sty refuse in such company, that before they be-
ynge in theyr sobrienesse, preserue theyr bodies
in propo:ionate appettes, euen vpon no lesse
temperdy then to kepe your selues from tempest
of wyndes, and dannger of waters. But in so
moche as it is harde in such a company, and at
such feastes, to obserue a meane, & kepe a man
in his accustomed temperance, onles you shuld

Be enenous and greuous to theym therefore, for
feare lest you heape surfet vpon surfet, and ex
cesse vpon excesse (as is spoken in the proverbe)
that fyre is putte to fyre. Take you dyligently
note the mery conceyte of Phylippus, whiche
desyred a man, whom he founde walkyng with
smale cōpany to his supper, and when that he
perceyued that he brought more gastes with hym,
then there was wytle to suffyse, he was some
what troubled. But Phylippus perceyvinge that
must yelde, sende one pryuelye to euery one of
them warnyng them to leaue a place for ban
ketyng dysshes. And they supposig some daye
tyes to come, abstayned from the dysshes that
was set before theym. And so it came to passe,
that there was to suffyse theym all. Nowe by
this reason it is cōuenient that we do both ob
serue our selues from such excessyue banquettes
in lokyng for dayntyes, and keepyng a place
for quassyng, and also to byng a hungry stom
acke vnto euery such feast. But in case that af
ter any feast when we be suffysed, that necessity
te constraineth vs in the cōpany of great men
eithers by straungers, freshely appoachyng, &
very shame compelleth vs to kepe theym com
pany, and styll to drynke with ferse men that
maye beate it, ther let vs arme our selues, and

put away shamefastnes so dangerous to men,
and agaynst bovyous abasshement, remembre
this sayinge of Creon in the Tragedye. My
frende I thynke more conuenient, to be vn-
gentle, and appere thy enemy, for feare hereaf-
ter I shulde repent then in suche case to shewe
humanyte. Moreover, for feare thou shuldest
sicke company, and be accounted a nygards
to caste thy selfe in to a dyscase of the sydes, or
caynes, is a mad mānes parte, but they which
haue grace to kepe them, do knowe howe to be
conuersant amongst men without any shame
or keepynge excesse, for yf thou gently and ho-
nestly refuse, thy excus is as acceptable, as
shuld be thy quassynge. Then yf any mā shuld
gyue the some dayntye morsell, wherof he hym
selfe doth take no parte, but through abstynce
in the banquet, at the table moueth mery Jests
or by hym selfe doth tel some mery tale, he vnto
all men shal appere more acceptable, then with
company to be dronke, and declare hym selfe a
locher. In such case I could reherse amongst
the auncyentes Alepandre, which after great
quassynge with Medius agayne prouokynge
hym to excesse, was ashamed to withdraue
hym so from drynkyng of swete wyne, wher-
fore he sodaynly dyed. I could also amongst
men

then of our tyme remembre the Rhyngus which be-
 ynge for the most parte in perfect health, at the
 desyre of Titus the emperour in a mornynge,
 went to masse hym in the wothouse, & there
 theyng both massed together, whiche after he
 had ones dronke was taken with a palsy and
 sodaynly dyed, these thinge; Glaucus in sports
 dyd object vnto Be, as certayne rules to learne
 by. But as for all other thynges, eyther of our
 declaracyon he had no lust to here, neyther dyd
 he dyslygentlye waye every thyng that was
 there spoken.

What dyet ought to be bled.

The.iii. Chaptyer.



At to our purpose Socrates
 the fynde of all, doth counceyll
 Be to beware of those meates,
 whiche wyll not moue Be to
 eatte of them when we be a hun-
 gred. And to abstayne from those drynkes, whi-
 che we haue no lust vnto when we be a thurst,
 yea and he dyd not simply forbyd these thyng-
 es, but he declared howe we myghte well vse
 them, & howe we shulde applye the vse of these
 thynges to our pleasure, or necessite. For what

B.iii.

fouer

forner is pleasant vnto nature, till it be choll-
ged into the substance of the thyng which re-
noyssheth, it is conuenient for it. And it is co-
nvenient for them, which have hungry stomaches
rather to take those which be necessarye, then
thynges that be pleasant. It is also dangerous
to kepe a rare supper after a common feast, for as
daunsyng & rōnyng to Socrates were displea-
sant: so he that is vsed to banquet after supper
without it, will be offended. But he that suffi-
ciently hath satisfied nature, and well fedde
hym selfe, pryncypally oughte to beware. that
he be not ouer greedy after suche excessse. But in
this case, folyssh dysple and ambycyon, ought
as well to be amoyded, as last and ingurgytal
cyon: for such folyssh fantasies do ofte moue a
man to eate when he is not hungry, & to drynke
whē he is not thursty, for they moue a man to
vnnatural and ouercostly ymagynacions, as
who shulde say it were a dysfaynyng of a ry-
che manne name to be without costly & straunge
meates, as Moscherones of Italy, & daynties
of Damia, or Snows in Aegypte for often-
tymes such thynges do so allure a man that he
shalbe euen a dyet & set vpon straunge meates
brought so farre in to dayne glory that a man
shall strayne his bodye to be accustomed with
these

these meates, where as to pōdre honestye, thou
hast no nede to preache thy fortune to other,
therin to iuge þ happy by cause thou dost chad
ce vpon such oaynties, as be strange and to o
ther vnknowe. In lyke maner many nobleme
be affected agaynst theyr wyues, though they
be fayr and good gentle women, yett slepyng
with them theyr husbandes with theyr beautie
be nothyng moued, but in case they chauce of
a comon whore as Phrene or Laie was wher
e they must pay money, euen wantōnes wyl
cause them to stee vpon & prouoke last, though
they be syke, and slowe to the game and all for
Dayne glory, wherof it came to passe þ Phrene
waxinge olde, sayd I haue bought moch fylth
and all for Dayne glory. It wolde be a greas
and meruaylous thyng, yf that nature shuld
haue pleasures that it requireth to the body, yea
yf it shuld haue his request, notwithstanding
ge that his contynual labours be farre dy
stant and fyghte agaynst it, so that they
be able to mynyser scarcely necessities
yether as Plato doth saye, yf they
shuld be obedyent to his intyse
ment and bigge desyre, that
hardely we shuld escape
many dangers.

¶ Howe

Howe that lustes be euyl.
The.v.Chappter.



Dnowe Betely the euyl
desyre whiche cripe from
the mynde, in to the body,
and cause it to folowe and
seme his affections, in no
wise can be auoyded, but
that with so a Dayne plea-
sure, they shall leaue in our bodies moste gree-
uous and deadly daungers. It is not in the des-
yre of the mynde, that the body is styred vnto
lust, for it is contrary to nature that lust shuld
sprynge from the mynde. Euen as the moorpon
of sylkyng do styre vp a laughynge whiche is
neyther naturall, pleasaunt, nor amiable, but
euen greuous to the stomake, and as it were a
crampe. euen lykewyse do all suche pleasures,
cause the body to be troubled, & to dyssent fro
the mynde, and the lustes be both folysh, and
troublous, and cleue contrary to nature. Ther-
fore as ofte as any dayntie or gorgyous fare is
sette before vs, it is a great prayse to abstayne
euant to taste therof, remembryng the sayings
of Symonydes, sayinge that he dyd neuer re-
pente to kepe scylence, but ofte he was soze that
thou

Socratic dyd save that a danner had neede of
a wyde house. But to hym that wolde he exerce
cyed eyther in syngynge or dysputynge, eny
ty place bot sytynge and standynge is mete
for hym. Proud alway that we give not
place to ryet, to lecherie, or ouer moche laboure
therwith to make be house. After dysputacyō
te wasse in þe whothouse is more ambicyous
and wanton then wholsome for the euyl affecti
yon and hardnes, with wasshynge causeth to
be in the bitter parte of the body, doth engend
der more sykennes in þe inward partes in stop
pyng the poores, and thychyng the humours,
withsteppeth the vapours, that alwaye wolde
be loose and breath outwarde at large, it is nes
cessary for theym that loue colde bathees, to pro
wyde alway lest they fall in the danger before
spoke of & beware of ouermoeche, lest yf he passe
his bondes he after repent. Notwithstandyng
there is moche ease in warme batthees, for they
take not the strength so sore away, as they helpe
to conserue healthe, so that there be vsed those
thynges which be mete & frendly to dysgestion,
it doth also dysgest, and disperse such thynges
as otherwyse can not be dysgested, onles they
be rawe, and in þe vpper parte of the stomacke,
refreseth the membres, and causeth agyltye.

But w^{ch} thou felest nature to be in p^{er}fect state
it is more wholsome to annoynt the with some
f^{ine} oyle agaynst the fyre, then to vse any ba
thes, for this oynement doth disperse natural
heate through thy body. Agaynst the sonne vse
neither more nor lesse, but vse this in what t^{em}
per^{er} soner the weather be, hereto we haue sufi
fyciently entreated of ex^{er}cise. But now we
do approche vnto the moderate state of eatyng
& drynkynge. Yf they p^{ro}fect whiche be before
wryten, we shall adioyne vnto them, and make
easy those thynges whiche pertaine to the p^{er}fect
state of drynkynge. Though it be as harde to
take thy bely, as a mad man out of bondes, yet
ther to steare with the stomacke whiche lacketh
eate, as Lato doth counsell we must take hede
that with moderate fedynge, we cause our bel
ly to belyght and satisfyed. And this may be
brought to pass yf we sobely do taste of suche
meates, as be full of noyssement, as fleshe,
cheese, dyed fygges, and boyled egges.

Of eatynge and drynkynge.
The. vi. Chapter.

But



It to forbere thile is herder we
more largely taste thyngs that
be subtyl and lyght, as be ma-
ny herbes and byuers byrdes,
and those fysshes whiche be not
fat. These may so be taken & made so pleasaunt
that they shall not hurte. But aboue other be-
ware of rawnesse, that cometh of fleshe, for it
wyl not onely hurt: Be presently, but the dan-
ger therof wyl longe remayne in our bodyes,
it were an exasperant thyng yf we coulde so tem-
per our bodyes, that they shoulde not lust after
fleshe. There be many countreys, that plenty-
fully do mynyster not onely comon meates, but
also many daynties. & great pleasure, yea some
be so fertile, that they growe without labour.
Some contrary is some pte, that it doth sea-
son and make pleasaunt all maner of thynges.
But nowe seynge we have broughte it to this
passe, that thynges vnnatural be made almost
natural, it is vncomefly that we lyke Lynxes
or Wolues shuld greedily couet fleshe meate to
fulfyll our appetyte withall, but even as a fou-
daeyon to teche them. And all other meates co-
mynely to vse more largely, as thynges more
apte, and agreynge to nature of the body, &

lesse do harme our reason and wit, bycause they
come and growe of a more subtyll and putous
matter. Concerning moystures, is not mete to
drynke mylke vsually, but moderately to vse it
for a meate for it engedereth dyscases, of wyne
we wyll so speke as Euripides spoke of womē
I pray god I may haue plenty, but that I may
vse it moderately and that when I haue neede
that I do not want it, for wyne and ether dryn
kes be the most profitable medycynes and plea
saunt repast, nothyng hurtfull moderately ta
ken, & somtyme it is better to drynke cleane wy
ne then to delay it with water vñ water be not
myngled but drōke alone it causeth other dryn
kes to be more daungerous. It is therfore con
uenient, that euery day we vse to put one or two
glasses of water in to our wyne, both to delay
the fume of the wyne & make our bodyes lyght
ter, and also in case neede shuld constrain vs
by this vse without daunger we may learne to
drynke water. There be many, that when they
haue most neede to drynke water, they moste of
all drynke wyne, for many suppose moste con
uenient to drynke wyne, as t̄ great heate of t̄ sonne,
eyther in great colde, after great laboure, & mo
che study, & great weynesse as who shalde
say t̄ nature requyred suche thyngs to refresh
the

the body after labour. But nature doth aske
no such comfort, yf ye call dylycates helpe.
It requyret a refreshing meane betwene lust
and labour. Wherefore in such case we ought to
demyngysse out fedynge, and cleue to abstayne
fro wyne, eyther to delay hym with Beiry moche
water, bycause wyne is of so myghty & swyfte
strength, it sore troubleth a dyscased body, and
causeth syckenes to be feruent & sharpe, wher
as we had more nede of aswagynge and delay,
wherof water is a great cause, for sometyme
when we be athurste, eyther when we be tory
with labour, yf we drynke warme water we
shall quykely feler it to moue a lape, bycause the
moystenes of water is lyght, and maketh not
costyue, wher as wyne hath a great vehemence
and displeasunt strength vnto dyscasse that
growe in vs. But bycause there be some that
say that penury or scarcenes doth engēde dyt
nes and in olfomenes, & thynke a harde thyn
ge to syt without his dynet, in case he be taken
with an ague is it good for hym to drynke wa
ter or the fyttle take hym. But many tymes we
do wycked sacrifices vnto Bacchus so called,
bycause at the tyme it was not lawfull to dryn
ke wyne, it is a wholsome thynge, yf we so res
trayne our appetite that we care not for wyne.

But Minos dyd take mynstrels from feastes
and the crowne from mountners, yet we knowe
that neyther instrument nor y crown of mount
ners to be hurtfull. But wyne is suche a thyng
that there is no bodye so stronge, but when he
is chauffed wth he drynke wyne, he shalbe hurte.
They say that the Epydanes in tyme of deth
thus passe the tyme & they eate but euery other
day, & the rest of tyme they passe forth in play,
it is meete for a scole sometime when he shoulde
suppe gorgeously to drawe some pycure or tay
ke hym to his booke, or playe vpon his lute, and
fght with his selfe, he ought to take such care
for his dymme, that lyke vnto the greedy Harpia
he set his mynde to his booke, & Demetrius in his
banquet wyl sometime take his bowe, and after
his tynes he stretched he wyl begyn to synge
to kepe hym from drowne slepe, &c. But if
they shoulde be lawght at, take ouer moch study
at theyr bookes and kepe but lytle pastyme. Te
rence in Menandre bringeth in the yonge mē,
whō the Batwe went aboute to begyle, when
he brought i the bewtyful & gorgeous whorle,
they turned away theyr eyes and eate of theyr
bonkete, and durst not loke vpon them. They
whiche be dysprons of learnynge, haue honest
pastymes ynough to call theyr myndes from
suche

such
tha
to
def
fo

suche wantones. Whyspeyone do also counsell
that betwixt supper and bedde, is wholsome
to pause a good space. And beware that thou
dost not ouercharge thy bodye with meates,
for hurtynge thy spyrytes both whot and
cawe, that thy stomacke maye not dys-
gest. After meate pause or thou go to
stude, but not with ouer moche
ronynge or sportynge, but
with gentle exercyses, as
softely walkynge, or
lyghtely daunc-
synge.

Ne yether after meate trouble not moche
thy mynde, with any labour or
dysputacion, whiche wyll
tourne the to trouble,
yet there be many
naturall questys
one whiche be
laudable.



Remedyes and howe to boyde byle
eales. The. vii. Chapter.

Then



Here be also many questyōs pertaynyng to good maners wher in be thinges to be noted, pōdered and wayed wiche Homere doth call menoirs, that is to say lyke
Dnto lynce, diawne & mynde frō all contencion and malyce. The rehersyng of Historie and Poetes is pleasaunt. There be many tales & fables without dysbonesty. And it is then better to talke of instrumentes then to herethem, it is good so longe thus to pastyme that a man fele of his meates apte dysgestyon. Arystotle is in this oppynyōn walkyng after meale engendereth heate, but yf a man slepe it dysueth it away. Some say that rest doth helpe dysgestyon and with exerceyse it is trouled. Nowe some folow Arystotle and after meales they walke, some be lytle pleased with this sentence and they do rest, but to kepe a meane is best, after meates to abystayne not troublynge the mynde, neyther to be sturly yde, but as it is sayd gently to moue your spryts, and kepe the fresshe yetter in talkyng, or hearyng some pleasaunt thyng, that shall neyther hurte, nor grene thy stomake. To take purgacyon to boyme or belaparyng, without great cause is beynge daungereous. To do as the comon sort doth
eyther

eyther to fylle thy bely that thou mayest be purged, or to empty it, that thou mayest be fylled by both agaynst nature, to be ouer empte is as paynfull as be ouer full, let vs with all dyligence auoyde ouer moche, as a thyng that taketh lust from vs, let vs also auoyde ouer moche scarcitie as a thyng that wyll not suffer vs to vse our appetyte, it is not vncomly to cal these both euylles, for they trouble the body, vome they syngeth this euyl, it engendereth and kepeth insatiate desyre and lyke a stode vpolently constraineth vs to eate, coneynge expresse and not moderate eatynge, & by inflamation and boyllynge vp of botches causeth vs to vse playsters and medycynes, such pleasure vnsauery lustes do synge, that the fruytyn therof is not without great payne. They stretch out and moue the poores & the synners, and leane such fylth as naturall purgynge of the bely requyeth not. But they so rebownde in a mannes body as a shyp which is ouer laden, that must nedes be dyscharged or synke to the botom clysters whiche mollifye the matter in the neyther parte of the bely do leane more corrupcion in the partes where they be put the they purge, eue as a mā that loneth not his neyghbours, but putteth in to his towne many straungers, some vse suche

Dil.

madnes

madnes and conuulse gete for purgacions, & they
ouercome nature & had nede to be purged them
selues. Therefore it is holsome to moderate such
a body with a good state of lyuyng, and teache
hym howe to vse hym both full and emptye, yf
sometyme it be necessary to renewe the state of your
body, then some easy waye prouoke a naturall
vomēt, for as a rotten ragge washen in asshe
or sope wyll breake when it is rynsed in water,
euen so a vomēt constrained with medycyne,
both more hurte and corrupte be. Moreover yf
we be costyfe, no better remedy then to vse tho
se meates that easily do mollify, and gently dis
solue, with whiche to be accustomed, & vse shal
not be greuous, but yf this wyll not helpe then
many dayes drynke water, and abstayne from
meate, and rather receyue a clyster, then a pur
gacion, for it corrupteth the body, yet the com
mon sort be as desyrous of this, as women be
to vse charmes, and poysones to kyl theyr chy
ldren because they couet sore a man. But to let
this passe. There be some & chase certayne statys
and be so addicte to abstynēce of certayne dayes
that when they haue no nede, yet wyll they te
che nature to vse lesse eatyng, & by suche a vse
cause abstynēce from meate to be necessarye,
whete they wold do moche good taken in sear
son

son, it is much better to make no such dyfference
of dayes, but at lyberty to put thy body to such
restraynte, when thou doste fele no contagyon
or suspysion of sycknes, and so dyspose all the
state of thy lyfe, that thou mayest be prepared
that easly thou mayest folowe a chaunge of ly
uynge then to be subiect thereto, for this is ney
ther wholsome nor easye, neyther is it honesty
or any mans property, but the condycyon of a
Dystryche and lyfe of a foole. But it is a wyse
mans parte to repare health. There is no dyf
ference betw. ne suche a felowe that so wyll cure
his eyes that he shall neuer se, and he that so
wyll temper his voyce, that he shall neuer speke,
and hym that belueth that without such abste
nence, he can not cōserue his health. for all his
pynched lynyng, he is nothyng more apte to
practyse any state of honestye. Therefore this
foolysshenes is not to be praysed, which loseth
the thyng that health is desyred for. Neyther
is this true that they better lyue a hych vs. this
falsshyon. For Xenocrates lyued no better then
Phocyon, neyther Theophrastus then Demet
rius, neyther dyd it profet to the gouernaunce
of good health that the Epicure fro ambysion
and mynystracion of alldynges, but the state
of health is gouerned by another meanes to

remede that throughe all the lyfe there is place
for sykenes, and place for healthe.

¶ The temperaunce of them which rule.
The. viij. Chapptre.



But plato's lesson is conuenye
for them whiche be occupied
aboute comon wealthes, take
hede & in honest thynges you
take not ouer moche rest. But
this counsell do I gyue to them which haue co
mon welthes in gouernance, that they be wel
occupied in those thyngs that be necessary and
honest, and not trouble theyr bodyes with base
thynges and baren, for many caste them selues
in to dyseases, medlynge with euery matter,
with watchynge, and tydynge, and tonnyng
up and downe, when it cometh to small preser
that they go aboute to be enuyous and hurte
full, and lay wayte for his neyghbour, desyrons
of ambycion and dayngloze. But the sayings
of Democritus agreeth well to theym, yf the
fleshe cause the mynde to be occupied in & la
we, he can not auoyde the danger of corrupcy
on with rewardes, for as ofte as the mynde is
gyuen to affectyone, he gynyeth no place to the
care

cate for theyr bodyes, nor passe of any thyngs
not regardynge theyr body, to be wasted, but
so addice to theyr study, as mortall were immortal,
or earth shulde get the victory of heauen,
even as the Ope when the Lamell wolde not
helpe hym, a lytle after dyd say thou shalt bere
both me and my burden, whiche came to passe
when the Ope was slayne. The same thyngs
doth happen vnto hym that wyl not suffre his
body to haue some restessynge, but within
shorte space after he is caste in to an agewe or
hede ake and then is compelled to leaue of his
study with great dyscase. Therefore Plato dyd
gyue vs good counsell, that we shulde not exte
cise our body without consent of the mynde,
neither the mynde without consēt of the body,
but enen as it were. ii. ioyned in mariage, the
one to helpe the other, and let this be theyr dysy
gent care to conserue that noble and most excel
lent state of perfect health, alway remembryng.
that nothyng can more excellently be myny
stred to the body, then that whiche the mynde
doth mynystre, let there be no interrupcyon, or
let eyther to knowledg of vertue,
eyther to the vse of wysdome,
or saynge.

¶ Finis.

Dillo

¶ Here

Here foloweth Electuaries to
auoyde coloure.

Row wyl I write of them & auoyde co-
loure, a fyrst of þe electuary called dia-
purnis, it is called so because it stādeth most by
purnis, & it doydeth coloure fro þe stomacke, &
fro the lyuer. Electuary of þe iuce of Roses & is
properly agaynst the hot gowte & putgeth the
reed coloure. And it is good for syckenes in the
ioyntes of coloure. Also for them that be ryght
sycke in the feuer tescyan.

Howe thou shalt knowe to gyue the
quantyte of Medycynes.

Medycines before that they be compoun-
ded togyther they be dyucte in the ma-
kyng, as some of more, and some of lesse, as of
Scamony & of other beyng moystynges and
violēt, as Turpyt, Elebæ, Agryt, Ensozbie,
Solo Bloer and of all other lyke these, so that
the taking of Trapigra shal be .iii. drammes. The
weyght of a dramme is two peny halfe peny.

Teraphint but two drammes for & is more co-
poudded with benyng medycynes & Spelcit
thā Trapigra, therfore & les shal be take therof

Also of Benedicta maye be .iii. drammes.

Also of Blanca. .iii. drammes.

Also of Disularum Acchlarum shulde be ta-
ken .iii. drammes.

Also

Also of Dilute Aure. .iii. diammes.

Also of Dilutatum de Euforbie. .iii. diammes.

Also of Dilutatum fetidum and of Stomachicum lapatinum. .ii. diammes.

Also of Electuarium dulce. .ii. diammes.

Also of Theodoricon and cardii. .iii. diammes.

Now I have shewed you of the gylg of quante of medycynes, and the dyuersyte of the howe they auoyde superfluite of fleume or coloure.

There begynneth the quantytes to auoyde Melancoly.

As it is sayde of Teraphynp, so we shall say of Diacene, and the gynyng of the quantyte shall be an ounce. Hoc auicena. Also of Trifera farasenica receite of it is. .iiii. diammes.

Also of Theodoricon euphisticon. .ii. diammes.

Also of receyte of Teracododid. .ii. diammes.

Also of Laterica imperiale one diamme.

Now it shall be sayde of the quantytes of Medycynes.

To auoyde Coloure, as of Diaprunie. .ii. diammes.

Also the receyte of succa Rosarum be. .ii. diammes. These be the most gynyng of medycynes compounded.

Now the medycynes that wyll auoyde coloure humours.

Medycy

Medycynes that auoyde colde humours
of the brecst, and of his membres, & Day
nes, the fyrste is Pallinum that must be shar
ped with .iii. drames of Agryl, repressed with a
dramme of the iuce of Lycorise.

T Medycynes that shuld purge cold humours
of the stomacke, & of the lyuer, shuld be sharped
with two drames of Turpyt, & repressed with
a drame of the poulder of Peper, or with Mira
bolanus Indis lebul, as they quantytes be
sayd before or with Esule ope as is sayd before

T Howe hote humours shulde be purged
and sharped.

Rowe hote humours shuld be purged &
sharped with Mirabolanus Eptemys,
or with Rubarba, or with Cassia fistula asania
or with Tamaridis or Scamion, and there be
any dropsy of olde tyme fastyned on the lyuer,
the Medycyne may not be sharped with Scam
mony, for that wolde take of the skyn of the ly
uer, therfore take Esula, or Rubarba, and do
to the medycynes as is before wytten.

T Imprinted by me Robert
Wyer.

T Cum privilegio regali ad im
primendum solum.

Handwritten text in the left margin, possibly a list or index, including words like "C", "B", "A", "D", "E", "F", "G", "H", "I", "J", "K", "L", "M", "N", "O", "P", "Q", "R", "S", "T", "U", "V", "W", "X", "Y", "Z".

